Mr. Nyland: Originally I thought that these Warwick Barn meetings would be just for the Warwick people. And more or less, tomorrow for New York people. It gets mixed up. It's not that I want to do anything about it because it's quite alright the way it falls. But you know, these meetings still should be, and still should have a different character from the meeting in New York.

In New York we started to call it Group II and Group III. And this is Group I. When it comes down to principles of Work, naturally each meeting is the same. One goes a little bit in detail when people are anxious to know how to Work. Sometimes it's very difficult to talk about Work or even making a Work attempt without describing it. And this is the great difficulty in Group III when there are people who really are honestly interested in trying to find out something. At the same time the principle of the third group is quite definitely an outside group. It is a group of people who still have to find why they might be interested in Gurdjieff, and then probably will want to compare why there is that interest with what they are themselves. And I think the necessity of that kind of a group is really to make them realize what they think themselves; what they are and what they know about. Because I think the knowledge for each person, even if they are so-called serious and even if they have read a great deal, and been influenced by a variety of different kind of philosophies, that they really have not taken in anything in particular, because most of it has stayed in their head or in thir feeling center.

And that a person really starts to discriminate between what is the value of this and that when it has been put into practice in their life, or that they have tried to live in accordance with the formulations which have been enunciated by such doctrines or dogmas or

philosophies. And since that, in most cases does not happen, people really don't know why they are interested, but they keep on being interested in order to find finally something that strikes them. So that then they can commit themselves to it so that they feel that in that, then for them there might be a solution to certain questions which have never been answered but which questions really were never asked.

And this, I think, is the advantage of that kind of a group when one talks about life as a whole and really trying to make other people realize that they are alive, and that there ought to be, without any doubt, a purpose for their living. But when one only is interested in one's mind, that purpose of living very seldom comes to the foreground. And when it then does, in such a meeting, when it is emphasized that there is a necessity of the utilization of that what one knows, it throws an entirely different light on a person, and for himself he will start to realize that something else is really involved.

And it is at that point, where a group discussion of Group M can be left. It is more than sufficient to say, that in case such a reaction takes place, and when a person is, at that time then affected, to tell them that there is a way out. And that we simply call that Work-on-oneself, without having to go into detail either about the road that leads to it, or the condition which might be reached when one is there, after having Worked.

There's no objection to telling anyone, that, according to certain observations of others, and thoughts of some philosophers, that one can believe that there are four levels of Consciousness, without having to go into detail about describing what is meant by Self-Consciousness than only to indicate that it is a different kind of a state compared to our ordinary waking-sleeping conscious state. But one does not have to go into detail about that.

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And I think it is one of the rules for Group III, is exactly to learn how to avoid it. That it is much and much easier to go immediately over into the jargon of some kind of a name like impartiality, and all the rest that goes with it, and a little descritpion of A-B-C's. But that's not the purpose of the group.

The purpose of the group is to arouse interest in life, and to bring out the nedessity, that in life, something also should exist which is different from one's ordinary outer appearance, that one has to talk about the depth of one's life. Also about the necessity of realizing that there is an inner world and that what is then more essential for a person that that has, at least, equal value to all the different forms of behaviour. And that whenever now that is discovered so that this question of inner Life, which was not really considered, from the stand point of a mental interest, but that that has to do with a way of living then one has done more than enough to indicate that Gurdjieff talks about the possibility of how to find a certain way in order to develop. And it is much more difficult not to go further, and not to fall into a trap. This is what happens many times in a Group III. And I think it is wrong. It is not that there is no objection to it. Of course, one could talk about Work. And also I know how difficult it is that one is caught, and quite logically that different people look at things in a different way, and then naturally would formulate in a different way. But that does not mean that I have to go into little bits of detail, which I think belong, after a person has realized that there is something else besides the outside world, and that the emphasis also, should be placed on that, and that their desire for work has to come from that place.

If you tell them prematurely about the existence of a method, when they are still living in the outside world with their mind, then of course they will start to understand, if they can understand it, that what is meant by a method of Work with their mind, only. And their essence

will not appear. And in telling them, I say, prematurely about Work you miss really, the boat for them, that is, you make it much too easy and bedause of that, quite impossible. It's easy for them to understand a theoretical verity but much more difficult to understand that the necessity of such application only will give them the real understanding of their life. And when you tell them too soon, too much ,you take away an opportunity. And that, I think, is a great drawback of going over into a Group II. Also for those who want to teach, and those who want to join a Group II, because many of them are not at all prepared, And what they have to find out first, is: where does my desire for Work come from? Often it stays in your mind. People like Ouspensky are very very stupid, beaause they talk about things that do not concern the emotional quality of a man. And in doing this, they really create a great danger for those who read such a book...as if that is Work.

And the totality of Work must be made up of three different, very different things. Naturally a mental understanding, that is, a real understanding of a relationship of that what is called the 'method' towards that what is one's life. And it is not a life in the mental sense, only. It is a Life totally, represented by one's personality. And that, of course, is the only way by which that can be made clear is through an experience of an application or even a possibility of a visualization of that what could be, if one could Work. That already is a very good step...that I become involved, emotionally, in the possibility of axxixxxxixxxxo living in accordance with that what seems to be an ideal. And this starts to open the possibility for a man really to do something about it, and his doing only means that he tries to live in accordance with a prescription as it is given. To come from the mental understanding which is a depth of understanding in the mind without any further attachment to the application, to come from that to the necessity of applying, and then, receiving an experience, is a very difficult thing to convince a person with.

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Even if for years you are in contact with Work, you still might have difficulty, because it is much and much easier to have a little ~~a~~ bit of knowledge and to squirm around with it, and to use it every once in a while in order to satisfy your conscience. And ~~it is from~~ the time that one knows this, and that is why I use ~~this~~ it now as an introduction for tonight, although it is not my particular purpose to talk tonight too much.

I just want to bring out a few things that we all of us are subject to, that is, keeping in your mind certain things ~~that~~ which belong to Work without making a real attempt to use the greatest deal of it for your daily life. And the result is, of course, that that what is your feeling, and emotional, even emotional in a definite direction towards God, or towards a Holy Life, is very limited for oneself. And that the mind, when it in that way keeps on predominating, prevents you from a development of your feeling center. Or that even if there is a little bit of a wish for an application, when it is not done sincerely, and when it is not made continuous, that is, if it is not done, according to Gurdjieff, with a super-effort, it will leave your mind quite happy, and it will leave your feeling quite unhappy.

The way one can test it is when you are in situations ~~that~~ which are unfamiliar to you, or that there are certain experiences ~~that~~ which come to you at some time, that you cannot place it. It is sometimes as if one is affected, in an emotional sense, and again I say emotion because they go, sometimes, expremely deep. They are ~~no~~ not Conscious, and they are not really Conscientious in any way. They are quite definitely essential. But they leave one completely at a loss to know what to do with them. And the reason for that is that, the mind having been interested too much in so-called Work, ~~have~~ has not made a bridge between the mind and the feeling. And when one is attacked by these states, being affected because of surroundings, because of certain thoughts or impressions or even because of certain feelings, or perhaps an atmosphere, or the influence

of that what one does not know, creates in a person a fear. And it is this fear of living that is really so terrible. Because if there were a connection with your mind, you mind at that time could help you, to illustrate, or perhaps to explain, or at least, it would give you stamina. That is, it would give you a very definite ground to stand on, if the mind and the feeling had been connected. But the state of an unconscious person is exactly that there is no connection between the two...and only via the body. And there is no direct rein, as one calls it , in Gurdjieffian sense, between the coachman and the horse. And that is why, when such fear gets hold of you, the fear is always that you are afraid of that what is unknown . You do not know what to do. And it is because your mind cannot tell you what to do. And the mind at such a time even stops functioning, because it has nothing to offer. All it has is a little bit of theoretical knowledge, beautiful in itself, but absolutely no use in the application of life. And when one is affected in life, because of this kind of an emotional state, on is fearfully afraid of living, and continuing to live further. Because one does not dare, that is, one must then live in the dark, because the mind does not give any light whatsoever. This is the way to find out how much there is of an actuality of something within oneself, on which this fear can actually be put to rest.

The question of one's Being enters in this kind of a concept. And I've talked about that before. That the Being is a fusion state, in that what is the three centers now, what are the three centers, being connected, but then, when that Being exists, part of it, if it could be separated, and it can be, would still represent a feeling. And this kind of a feeling, having associated on the level of Being, with the other two has a different kind of a quality in itself, and then when one is fearful, one calls on the level of one's Being. And one asks, "Where am I?". Because this is the problem that always is asked when one has fear.

What is there that I can do with this emotional state? It takes me up completely, and I am at a loss. And I can go left and right, and I don't know why. And I can ask questions and they do not get answered. Or if they are answered, they are mental, and who is there, at the time of fear who can take over. and give feeling. on the proper sense, even without the use of words. I say this fear question, being afraid of unknown territory, not having a chart to go by, not a guide, not knowing even, when one is in it, where one came from. No mind to be able to formulate, and to tell you what to do. And the body, completely subject to the results of such fear. Because the body, at that time, has nothing to say. It can say very little already on its own, and it can only start to talk, as it were, because of the mind telling it. But then when an emotion, and a feeling occupies oneself, it affects the totality of your personality and that what becomes predominate is the state, the mood of the way your emotions are affecting you, as a whole personality. And your mind cannot, at such a time, help.

Work has to be prepared. Work has to make a person with a Being. Work has to give a person solidity. His mind cannot do this, because it is incapable. It is happy to be where it stays. It is in the cranium. It is not going out of it. It can go out by means of an activity, but it cannot go out by means of creation of that what I call a feeling. A feeling is different, because a feeling has a chance to acquire knowledge, but a mind has no chance to acquire feeling. It can have a thought, and knowledge that comes from a feeling. And uncovering that, and encouraging it, the mind can start on a different kind of a road, which ultimately would include the understanding of fear. That what a feeling can do, but which at the moment of fear, is of no use, is, intuitively, knowing. And that, in itself, as intuition, is beautiful, because it is a direct relationship towards higher levels of being. And how it comes to a man, to know, intuitively, of course, is not known, because what

what is intuition, is an unknown road. But that has gone over into a knowledge, and although the knowledge, then, is emotionally tinted, it is a knowledge, and it's not in the emotion anymore. So it is of no help with fear. Fear predominates, and it takes you completely up. That what the mind can learn, is to understand that there is a task to give light to something of the same kind of a nature as Consciousness, and we call that simply Conscience. When it is guiding that what belongs to the rest of the personality. When the mind once starts to understand that that is the task, and not the question of formulations, or even of a little bit of pondering, but it has a definite task to fulfill to become a guide, then it is on the road to acquire real knowledge, in order to be a guide of truth.

It's a different way of looking at Work. Of the necessity of the mind to become Objective. It's not for the mind itself. It is for the purpose of a person to find his proper balance. So that then fear will not touch him. Because when a man then, in that kind of a fear, is affected, the mind then has a language which it has learned, that is the language of Conscience. The attempts by which this can take place, is first, to understand that there is knowledge as derived from one's feelings. This creates in the mind a different kind of knowledge. And there is something, that in an intuitive knowledge, has the upper hand, because it has not gone through the laborious task of thinking about it. And because of this, that what is then an intuition, and becomes a knowledge, that then in acting on it, it proves to the rest of the mind how it should become. Because many times, because of intuition, the mind starts to find out truth. By itself, it cannot really do this. Because it is too much associative, with different kinds of forms of mental activity. But when it is intuition knowledge, it has no associations at all. It just is there, and then it becomes a fact. And since it is a fact without

association, and it is a fact which is irrefutable, because there is no question of likes or dislikes about it, it represents for the mind, that what the mind should have as an absolute value.

Talking about this question is simply because here and there, and listening to tapes, I hear these things talked about, and sometimes quite well, quite incorrectly. Not knowing exactly what is the value of a Group ~~three~~. ~~What~~ Why we start it for. The different ways by which people would want to be helped, and they cannot be helped by just telling them a few words. They can be helped by an emotional state of a meeting. They can be impressed by the level of sincerity. When that takes place, it is quite different from words. But also that, is extremely difficult to find. It is difficult, probably for a non-emotional person. But those who have feelings, and sometimes emotions, when they start to open up to the possibilities of Work, they start to see what is really in Work, and what is the meaning for them, if Work could be understood. They don't know it. The way many of you look at Work, is still not right. You are not as yet involved enough, emotionally. It still is, a little bit too much intellectual discussion. And physical application to the extent that you can, but do you ever consider what Gurdjieff talks about, when he talks about the Universe? Do you ever let it penetrate? What is the meaning of the ship (Karnak, Karatas), as it goes through space, and it visits this and that kind of a planet, and you see the totality of the Universe, with all the stars and everything, whatever it may be that you want to describe and that you see every once in a while with your eyes. Do you ever feel in your heart? What is really the sense of space? Aside from the different concepts, or when one talks about God and about the Omnipresence and such things that are much too difficult to understand even with your mind, but do you feel this kind of a contact regarding your Life? That that what is really important for you in your Life, that we talk about such affairs.

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And that Gurdjieff gives that kind of perspective in telling about this Beelzebub and coming to Earth, for reasons maybe of his own, because His Endlessness told him he had to do certain things in order to fulfill his own Karma. And it can be called and considered that he was banished, so that he then had to fulfill that. Surely, if I have to appear on Earth, I may consider it being banished from a higher region in order to fulfill a certain purpose, so that then in living on Earth in this kind of a life, I have to fulfill that, what is my obligation. But if I consider that as an obligation, and the result, that you know for yourself that you are under that kind of a pressure and that you have something that you must do and you feel that your life is worthwhile enough to try to do it, and then all of a sudden a vista is opened in which you can see a road which actually will lead to infinity, finally that something can take care of you and that you actually know how to make a soul for yourself. How to become, even, if one wishes to put it in that way, how to become like God wants us to be, as a real Man. It's that kind of excitement sometimes in you. Like many times you can be excited when you walk out in nature and you see the beauty of monntains and the sun, and all of that, and maybe you gasp a little for breath,.

Have you ever looked at the Beelzebub? And have you ever considered what is in All and Everything (CAPS)? And tried to fathom some of these ideas and the terror of the situation of Ashiata Shiemash? Or the mountainpass of Impartiality, or that what is said at the end of the Book, or in the beginning of the book, of how it is described, and how different methods are compared, and how he found things on Earth and what he did, and Belcultassi, what he attempted, and what was the result?

And then you seeing yourself...how much of your feeling is really developed? This is such a pity, that in this kind of a life, in this kind of a world, in this kind of a civilization in which we are now living,

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where is your feeling? And what is given to you in order to get it straight, not just a feeling that is the result of a little wish on the part of your physical body, but I mean real feeling, that what is a relationship towards God or that what God could be in feeling for you, benevolently looking at this creature, and that you then under that kind of an influence, feel an emotional state, in which I think that Life ought to be considered. If I think back, of what went through, when first this ALL AND EVERYTHING was a little bit explained, and of course, it was by Orage, not Ouspensky. He didn't know a thing about it. But Orage was a sensitive man. And how we looked at Orage. He was a friend, he was everything for us. We admired him, we respected him, we loved him, we cared for him. We adored him, because through him, something came. And then with Beelzebub, I now call it, and I mean Gurdjieff, back of him coming, and then we sat and we whispered and we listened, and we hoped, and there was something made alive in us. You see what you have to have for this kind of Work? It's really that kind of a life. So that you really can get excited without being ashamed. So that you really know that there is something that is fundamental in you that you wish. That certain things that are read, or that you hear, or that you become acquainted with, that they start to affect you in such a way, that you really don't know which way to turn. And that creates a state. And that is the state which will undo fear. This is the state I mean, when I talk about that what becomes solidity within you. The solidity is not just a little bit of mental facts put together, and then make a platform. The solidity I mean is that which penetrates to every part of your body, all the cells of your Life. Everything that has to do with nerves or whatever, is your blood, that goes a little faster because of that. That is the solidity in yourself. Because on that you can count because it keeps on flowing and flowing, and it may even at times take

your breath away. That is what God wishes a man to be. To be a real Man, one has to become that way, Conscientious first. When a man becomes a Soul, he leaves his so-called Manhood because that was the Karma to bring him the the building of a soul. But that what he needs in life now is an emotional state that can be directed in a certain way, so that it then can counteract all the different little influences from the rest of the ordinary world. Because it's the ordinary world that gives you fear. Not the wish for heaven, if you knew how it looked and what it was. If you knew Conscious Life, you would not have any fear. It's only because you're too small as yet. Because you don't live as yet in accordance with such rules. You don't build as yet, enough. A little foundation, but it's not enough, you can't live in it.

We talk about the building of a Kesdjan body. It is a room. It is a shelter. It is different in quality from your body, but it is something that is your own. How many of you have a room of your own, even in this life, even in this physical existance? A room that reflects you. A room in which you can be quiet and sit, and in which part of you is on the wall. And the atmosphere of such a little room may be just exactly that what you require for your world, to become quiet in.

When one has these kind of tendencies, one has a feeling, one has a wish then at times also to be alone. One has a wish then to consider that what is Work in the midst of the activity of a physical day at the Barn. So that then something can go on in you, regardless of whatever you may have to do, and never mind who you meet, and whatever the effect may be on you. That what is the state of your emotion, that what is that kind of a mood, that is that kind of excitement, in immediately the possibility of reaching God. But you don't know it what it is to be with God, because you don't think that you're entitled to it. And I say you are entitled to it any time that anything in you could become, out of the three, one, that is the entitlement that you can have when you wish for the Unity of God. But you must have that kind

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of belief. And for that, definitely you ~~must~~ have to have an emotional quality because that is what connects you with that what is above.

If one can see these kind of things, like this, your life would be so entirely different. And again, I say I don't mean feelings. I don't mean cheap stuff! I mean Reality! I mean Emotional states! Sometimes an artist can reach it, because he is willing to give up everything in order to create. Sometimes a person who is inclined but does not know what..sometimes a very simple kind of a person thinking about His Endlessness, he can reach it. Sometimes a person who is so simple he ~~can't~~ cannot find a mind to put words in, he can reach it. It is that quality of one's life that counts. Which when one loves, really is the expression of the relationship towards that what is higher. Because one must always consider that what one loves as that what is higher than ~~what~~ one is oneself.

I say this is Work. At least, it is the way I understand Work And I still don't see enough of it. I don't see that it is not in you as yet. I don't know why. You have heaviness. And you have still stupid faces. Why can't you laugh, every once in awhile, from the bottom of your heart? Not because of some little bit of a stinking joke, but laugh with Life in you. Because for God's sake you are awake, at times, and really you can be happy, that sometimes you still wake up with the possibility of something else. But we have not been taught that way. That's why it takes so long. That's why you hang on to heaviness becaue you think it is seriousness. It's not at all, it's an obstacle. You must learn to be like children. In the ability to have that kind of expression sometimes on your face, as if the sun is reflected, as if in your feeling there is the wish to join the Sun, you wish to go to. And it's all right. And we can talk about a little Work And we can talk about what are questions. And maybe such questions,

they can come from the proper place. When you have to overcome an abstacle, and you wish to Work, you've got to get over it. When there is fear in your heart, you've got to ~~get over it, when there is fear~~ find out what to do, otherwise it kills you. If you're in ordinary life, and this and that and another thing drops away, and you're all by yourself, you're not fit to live anymore, and you've lost the desire. And then why would you even continue, to face another day like today? Tomorrow must have a promise for you. A promise which comes from a different place than what you promise. You have to have hope, hope for Consciousness. Something in you that even will give you Faith ~~for~~ Conscience. And that will give you the love to Work, in doing.

What is it that you think I can tell, or perhaps can help a little bit with? Then talk.....

~~Mr. Nyland?~~

CARS

Mr. Nyland: Yes, Yes.

Mary Good; I've been evalutating my Work efforts in my life lately. and I've realized that I don't make very many efforts to Work, not what I'd like to make at all.

CARS

Mr. Nyland: That's not true.

Mary Good: That's the way it looks to me.

CARS

Mr. Nyland: If you'd like to, you would Work.

Mary Good: OK. Next thing, I ask myself why? And it's almost as if the way that I live or the things that I get into shut other things...shut things like Work, out. And I allow or I get into things that prevent me, somehow, and I don't know how...what things...how, when I get into a state where I do Work, I don't have any control over what it is that allows me to, or prevents me from...

CARS

Mr. Nyland: Can you distinguish between states in which you can Work and states in which you cannot Work?

Mary G: Yes.

Mr. Nyland: Can you create conditions in which you then can Work?

Mary G: Apparently not. Because I feel as if I'm locked in something that doesn't allow an opening.

Mr. Nyland: Take something very simple. What is the problem when you sit now? Why can't you make an attempt now? (Pause) You see you can even take the time off. You don't have to answer right away. Why can't you now make that attempt? Sometimes I believe it is the conditions. So then, of course, I try to make conditions conducive. When I'm in such a conducive condition, sometimes I know I don't Work either. Then I know it's not the condition. As soon as I know it's not the condition, I have to find the reason within myself. So when I say I would like to Work, and it isn't so because I don't Work, I cannot say I like to Work. I can say I have to Work. But then I don't Work, so I don't follow even that line. I say I am in a certain state. If I think of this state, I believe that if I could Work I would reach a different kind of a state. This implies two things; a description of a state which I would prefer, and the description of the state in which I am. So now I want to be very honest with myself. What is it that I don't agree with in the state in which I am? Fundamentally, the reason and the motivation for Work is linked with that. As long as I believe that what I am is quite all right, I won't do anything at all, not even Work. If I consider sitting in a chair quite all right, even if the pot on the stove is boiling over, I am , of course, then lazy but I don't care. And I don't care about myself being lazy. If I start theoretically to consider different motivations of the necessity of a person, why he should Work to build his Soul, because his commandment, because he cannot live with himself in that un-ideal state. Those things then can be easily brushed away because you can say, ya, I am too tired, or the conditions are not right. and then, I am that superficial.

What takes place in my feelings? It is a different kind of a question. I don't think that a person, with whatever he has as a Conscience, or whatever might be, as a result of a good feeling, emotional state, that he can fool himself. I think his mind allows him to fool, but not his feelings. This is what is a normal man. If I try to find out if I am normal, I try to find out what is there really in me of that kind of an emotional state? And that is sometimes extremely difficult to find. Because it is not what I am interested in and what I like. It is that what is the value of myself as I know myself as a man. And then I have to be quite honest in seeing what am I. Or, what am I not. It may require much more pondering than you think. And simply making a statement that you cannot Work does not cut any ice because it is not based on any consideration...just the result of a little attempt which doesn't work. That is not at all Work. What Gurdjieff calls 'super effort' is different altogether. What I said a little while ago, the emotional state in which a person has to be is his relation towards his life. And that he only can determine when he's by himself in his little Kesdjanian room which he has to furnish. And there has to be a desire that that room ought to be like he wishes it to be.

Whatever the aim is for a person, always comes back to that what he is, and then what he wishes. And it is simply that I don't have a wish to become different, which prevents me from Working. Alright?

Mary G; Yes.

Mr. Nyland: Think about it, Mary. It's important. Yes? Yes, aren't you in red? Ya, good.

Cindy Curry: I've been in a state recently of longing for something, and wanting to do something. And I keep trying to do it with ordinary things. And then I find out I can't, or they're not satisfactory and I think because I want to Work, only there is something between me and

Work.

Mr. Nyland: But again, Cindy. If you sit here, you sit in a chair, you go to bed, sit on the edge of your bed. You get up in the morning wait before you put stockings or whatever, on. Come to yourself, Cindy. At such a time it is not necessary to consider the outside world. You can sit for a little moment. There you are, you tell yourself, here I am. Here, this body, is sitting. This time, something in me wishes to know that also, but to know it in such a way that it is useful to me. So I say to myself, "this is my body." Then I say, "I." And in this "I", I use emotion. Because with that I want to introduce that what I really want to do, which is the fulfillment of the wish to Work. But I pay attention to that what I am on this Earth. But I make it very simple, because then I can accept that I am, just sitting on the bed, a body just waking up. And even I can have a prayer, and say, "thank you." But, it doesn't help me much because that's still my mind, or a little feeling. But when I say, "I am," and I take a deep breath and then I say "I", but what is this 'I'? You understand what I mean? You must do that during the day. You must remember such moments, when they are very simple. When you walk, stand still, sit down on the grass, when you can, before you go into the car, sit, don't start the self-starter immediately. Or let the engine run. And move your arms a little bit on the wheel, back and forth. Sit up straight, bend a little bit. All the time, as if something is reminding you. You sit in the car, you say "I". Is it "I"? You ask, you whisper, you hear your voice, you open your eyes wide. You change the expression on your face. You turn around slowly as if you expect God to look over your shoulder. You spend some time that way. It is so simple. There is no theory, there is no A,B,C. There is no consideration of how this and that should be explained. Leave that to the philosophers. In that consideration of the philosophers, they lose their stone.. And you, not

having a philosophy, you find it. All right Cindy?

Mr. Nyland: Yes. The question has to be good, Dick, Huh?

Dick: What?

Mr. Nyland: I said the question has to be good.

Dick: I hope it's practical. I've found, or at least I've always thought of myself as being very lazy and I...in life, as well as in Work, I am very lazy, except, there's one thing that I can think of in which I am not at all lazy, but can do a great deal. This is in a very ordinary sense. But when it comes to working with my hands, which is not something I do for a living, but when it comes to building something such as a bookcase, or wiring a circuit or building a camper, or something like that, I can work many, many hours without, you know, seemingly very tired, but I can just go on and on and on, and work very hard. This is the only place in my life that I can think of where I am not lazy, but am just the opposite of lazy, very industrious. Is there any way in which I can tie Work up with this?

Mr. Nyland: Yeh. Stop it and use the energy for trying to Work. You don't 'tie it up', you cut it. But, there is the energy. Now I Work. And I have no further interest in building anything. I just have energy. Then I make an attempt, what I understand Work means. Any continuation of that kind of a thing remains completely unconscious. And never will touch Work. And the laziness and all the rest is simply a description of your ordinary state. But when I stop it, particularly when I like to do it, and I stop it, there is energy. There's no doubt. And now I must channel it in a different direction. So when I stop it, I sit, and then what I explained to Cindy.

Mr. Nyland: Yeh, I didn't hear.

Judith Raiquel: When you spoke earlier about fear, it seemed that I could understand something. And that something in me was touched which wished to vault past the fear. But I don't understand what

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happened afterwards because it happens all the time. You began to talk about other things that are wrong with the way we are, and it was as if I became completely superficial again, in criticism of the way I am, and flailing around trying to figure out how I ought to be, and I lost what I had in the beginning.

Mr. Nyland: Yeh, I think that is possible. I think that there is really a great danger in having too long a meeting. I agree with you. Because sometimes in certain conversations one comes to a certain point. And then it is really necessary to leave it. And when one has a conversation, tete-a-tete, one can ask for it. One can simply say, now stop, it's enough. Or, thank you, or whatever. But when it happens to be in a group, I agree with you so completely, because every once in a while it also happens to me. That when I feel that in saying certain things, I come to a good conclusion or that there was a result which I feel at such a time that I try to express as well as I can—I feel like leaving, I feel like leaving it at that point. And then you see there are other considerations that come up. In the first place it is a group, in the second place there are other people, and maybe something else ought to be added. And then I say, "There is a machine going," and I am a little identified with that. And there is always, with me, my tremendously sincere wish of trying to condense as much as possible of related subjects into an evening, so that that as a meeting then can stand on its own, totally and complete, although there may be certain parts in it that are more outstanding than some of the rest.

And I wish I could help you that way, that is, that I could leave a little hiatus and then, as it were, let it penetrate, and to leave it. But, it's difficult for me to do. For you, you can. Because when it comes to a point, where you say, "this has meaning, yes that fear, I know, I know also now perhaps what could be done," you can at such a time exclude yourself from wanting to listen to it, and you have actually within yourself the possibility of closing your ears. It's not necessary

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to continue to listen to all the rest or whatever there is still. What becomes for one, in such a state, clap-trap, and nonsense because it doesn't belong any more. One has passed the point. And that point when it was reached, it was enough. But if you say it, you see, you can bring it back again. Because that what naturally will help you is the continuation of the kind of a feeling that one has regarding the necessity of building within oneself something then, that at the moment when there is fear, can be placed. And when that is there, I say, I know how, because I know I must become much more Conscious of myself as I am, and that that what then will replace the fear is a direct connection of my Conscience with a different kind of a level. When I wish that kind of a level, and I know I can remember that kind of a wish, I can exclude all kind of other thoughts, and I know then that from that point on, no fear at that moment and longer as long as I keep that wish, can touch me. And it's quite right. Then one has something, and that could stay with you.

But you know I have that feeling every once in a while that there is much too much in meetings. I do not know why sometimes I have a wish to continue. The only reason that I can find for myself is that it is alive and it flows out. And to some extent it is probably quite true, that I am not even responsible for that. But it is as if something, as coming through a channel, has a certain quantity besides the quality. That there's a quantity of that kind of material which simply has to be given. And it cannot be cut off. It is silly sometimes to compare it with things that we know about in history, but why are certain essays long and why are some others short? Why is a whole chapter devoted to Ashiata Shiemash, when one can say, yes I know that, I don't need the rest, but you do need the rest. You need all of ALL AND EVERYTHING. You have to know, how in the beginning, how in the middle, how in the end. Because your life will demand it. And that

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sometimes one takes in things that you at the present time ~~you~~ don't want. And still if you could take them in they would come later to the foreground and maybe ~~could~~ can be of some help. That I do not know. Because it is not up to me to stop sometimes that kind of a flow. But I do know when that is finished. And then instead of becoming repetitious, I do stop. But then again, after some time, some hours, a day of living (in which there are different kind of impressions) a day in which I get, from other places, or from conversations with some of you, an idea of the unclarity, or perhaps that certain things ought to be cleared up. You know it is like polishing wood. When you start first with a little file, and then ~~with~~ a softer one, and then rough paper, sandpaper, and then smoothe, and then emerald paper, and then pumice, and then oil and pumice and then just polish with your fingers. These are the processes. One doesn't even know where to stop ~~and~~ how to stop, but you know when it comes to the question of Work there is absolutely no reason why Work should not be understood and cannot be understood. It can. All it will require is patience, to tell and to repeat, and to tell again, ~~and~~ so that finally even the slowest mind will be able to understand the difference between Objectivity and subjectivity. But what is required for that is ~~partly~~ exactly that kind of patience and constatntly reminding, and perhaps putting it every once in a while in ~~kind of~~ different kind of forms so that it becomes more applicable in one case than in another, or palatable even. Whatever it may be.

But when you don't want to hear, it's like overfeeding, don't eat any more. Just leave it. If you could leave the table, it's alright. I have no objection at all. But keep whatever you can in such a way that it remains pure. So that the over talking may not affect you wishing to receive. The same way as overselling will at times cause a man not to buy.

But that's why I say sometimes questions that you wish, but also the questions you see, changes and distributes your energies in a diff-

erent ways when you want to listen to the question. And then when a question is really something that doesn't belong to you at that time, it causes you also trouble, because it gets you a little upset. Even the fact that you wish to be critical or ~~that you wish~~ to close yourself to that, or you have an idea of so and so asking that question and why and so forth, all of that affects your state. It's extremely difficult to keep your state in the midst of all such activity. But this is what we're talking about. We're talking about that kind of solidity ~~which~~ that is available to you in the essential essence, starting from that, spreading gradually to the boundary if there is one, between the essential essence and ~~the~~ this essence. Gradually pervading you from Magnetic Center, spreading out like the rays of the Sun and going into the atmospheres of your essence and gradually penetrating further and further until it reaches your Earth. So that then, more and more that what you are is in the light of the Sun and not the moon. So that you feel and that feeling continues in ripples over the waters of infinity.

When one wishes to grow, there is no end. Because the end is already endless. So how could there be any end, if one understands Life? And this is the condition we have to emulate, or at least to see to what extent you can actually feel that that ~~that~~ is the reality for yourself. And the more that is there, the least amount of words are sufficient. And even if there are words, it doesn't matter. When one is in the Lions Den, one has a conscience which prevents the lion from eating you. If God is with one, there is no reason to ~~feel~~ fear the Devil. If there is something in one's life that stands out at a dertain time indelibly, it will always be there. And you don't have to worry how much rain there will be afterwards. Because once taken in it has become a permanent part and when it is permanent, why worry?

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So maybe, maybe we leave it at this now, at this kind of a level. It's the level of your life now. It may be possible that in speaking about certain subjects, that a level is established because of the subject itself. I think Gurdjieff never worried about "All and Every thing" because he felt that in that, whatever was life, someone could take that what was right for him. And that with this ~~was put into~~ publication at the end of his life, and postponing printing of it for years and years and keeping us on tenterhooks. Because I remember ten years before it actually was published, that we went out to the country to look for a printer, about whom we had heard and ~~about whom~~ Gurdjieff took a great deal of interest. Look this up and look that up. Making us believe that actually tomorrow morning we would start printing "All and Everything". And quite intentionally it was postponed, so that not even he had seen the printed copy, but the proofs he did see so it was ready. So when at the end of his life the book was ready. There was no desire to see it earlier, because he knew that what had been written was right, and also that, having written it several times and hearing it read several times, the editing had already taken place. So the purity of the form in which then Gurdjieff had to have it printed, it was sufficient. No necessity of correction, but only a few grammatical errors. But that what is the substance of the book is pure. And there is no reason to embellish it or to interpret it. There is more than enough in "All and Everything".

And this is what I mean; that when one has reached a certain level, I call it Being of a Group, of that what is necessary to see what is the value for one's life, and one has totally, that is as a Group, tasted a little bit of that kind of subject, that then one can also leave it and leave it at a point of purity, sufficiently pure, so that you then can take and take and take. But you see you must, really you must eat. Because if you don't eat, it is such a loss. It's

a loss in general, for you, not as a whole. Such things are never lost. They go in different directions. They may not stay with you, it's your lack, or it's your undoing. But whatever it may be, it will go on, because the truth never is bound. We put it in a little form. But the truth is also endless. And therefore it can never be destroyed. So it may not be taken, still it's there. It joins with the total truth as a whole. But whatever you can take you must take. because whatever there is for your appetite, it can be stilled, at least for a little, will give you the possibility of a realization of some improved, I call it now, level of Being. That is when it is a level of Being and it is a level, the improvement means that the level is changing, is going, as we say, up towards where where the Holy Ghost comes from, towards there where my Soul will want to rest, to there where I believe God exists forever and ever.

Goodnight.

END TAPE

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